

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.  
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her  
plagues.—A Voice from Heaven.*

No. 28, Vol. XX.

Saturday, July 10, 1868.

Price One Penny.

## THE NEWSPAPER PRESS.

BY ELDER E. L. T. HARRISON.

What an amount of importance is attached to the opinions of the Press, especially in this country, where it comes forth without name to authenticate its statements or enable us to trace to individual personages the sweeping statements that it makes about governments at home and abroad, societies and systems, the events of the day, or any other matter upon which it can dilate.

What an irresponsible, unmanageable power is the Press! Enwrought in mystery, it speaks as from some unknown region. Hence its importance. No one knows who it is that is talking in its pages. Most people have a vague idea of a secret conclave of the combined wisdom of the nation, met in some retired spot, where the intelligence of all ages is brewed into a portable form, and thence distilled to the world through its daily and weekly sheets.

To strip the thing of its false importance, we have but to raise the curtain a little, and show the secret springs that work its machinery, and the giant will dwindle into a dwarf; the imagined combined host of mighty intellects, met with the spontaneous desire to tumble their vast requirements into one great reservoir for everybody's benefit, vanishes away; and in the stead we behold a few jobbing writers, of no unusual capacity, manipu-

lated under the hands of a host of money-grubs, and made to produce any given tune.

"Who is that stupid, tetchy, bigoted old gentleman—that positive, cranky, arguing, crooked old man? He? Bless your soul, he's 'the Press:' he edits the 'Morning Blusterer.'" "Never! Why, who would care for his opinion?" Not many, whilst he is at home, or in the streets, or anywhere else where he can be seen; but when this same narrow-minded bigot disappears within the folding doors of the editor's *sanctum*, and puts his identical notions into print, behold and lo! what a change! The very people who would have argued till they had not a tooth left, sooner than be convinced by such a man, come humbly to the feet of the "Morning Blusterer" to know what the political world shall do to be saved. Who is that red-faced man, with a pompous tread, who can't write well till he is dosed with spirits to create a flow of ideas?—or that lean, long-haired individual, who looks as abstracted as if he he hadn't seen this world for the last three years, he has dwelt so much in the regions of ideality?—or that man with the bald head, fat and lumpy, creasy and leady, whose wisdom is so tightly glued together, that he can only break off little bits at a time, such as—"Ah!" "Hem!"

"Yes!" "Exactly!" "Indeed!" "Hem!" Who are they? Why, they are "the Press," to be sure!—the manufacturers of the thunder and the lightning!! "Surely, they are men of very ordinary notions and abilities! Who is going to be led by them?" Wait awhile; and when the benefacts and theories of these same pompous, hairy, or lumpy men shall come disguised in the columns of a newspaper and prefaced with that grandiloquent syllable, "WE," you shall see their identical notions received as the voice of oracles, and treated as samples of the highest human wisdom imaginable, by the very men who would have tumbled most unceremoniously on one side the same ideas, could they only have had one glance at the parties who wrote them. Not only are the understanding and intelligence that in many cases guide the so much revered "Press" contemptible, but its origin is ten times worse.

The various newspapers of the present day, with scarcely an exception, are mere money speculations, started on exactly the same principles as large firms launch out in butter, cheese, or soap. Shrewd speculators, that find ordinary investments too slow in profit, deal in newspapers as coolly as other people do in "dry goods." Moneys are combined by a number of such personages, the popular taste is consulted, writers are hired to write to the subject—sometimes at so much an "article;" and, like other articles made to order, if not according to pattern, are sent back, with instructions to "make up a little stronger;" and, finally, forth comes this *commercial speculation*, and in its first column meekly dilates on its benevolent intentions to enlighten the masses, to raise humanity, and to hurry reforms. Little do the thousands, who go to it for information, know the number of calculating money-spinners that hide behind its "liberal views" and "enlarged progressive principles!"—mere words hung up as call-birds by men whose souls are wrapt in sublime investigation before one great question, *What will sell best?* or, *What will the people buy?*

Who wonders that such papers contain so little fairness and impartiality, or said their leaders actually hate the truth? But that's a mistake: they merely hate the miserable price it fetches. In fact, they do intend some day to print nothing but truth—the pure, simple truth! "When,"

do you say? "When it shall sell the best."

From such an army of traders in saleable wares, how can the Church of Latter-day Saints, poor and unpopular, expect help or fair play? Where an occasional editor may be found, who unites integrity and honesty to his intellectual abilities, the proprietors of the paper hold him in check, and wisely see that he prints nothing that shall injure the reputation or popularity of the journal. In most cases, editors are but secondary characters; and though they may be selected because of their known views, still the "dealers" are at the bottom, superintending the spirit of the whole concern, keeping a jealous eye on every line, like drapers do on their windows, observing how their assistants arrange the ribbons and the silks. They plead the cause of a down-trodden people! They know the market price of goods too well!

Most people know how hard it often is to purchase a paper that contains anything against the "Mormons," unless they go early on the day of sale. Consequently, let any one deliberately sit down in a London garret and concoct the most stupid, not to say wicked lies about this people,—let him say that Brigham Young has gone mad, or that he has eaten his head, or has undertaken to build a tower that shall reach to the moon and scrape the rough spots from the surface; and we will undertake that, if sent in time, it shall be in all the daily and weekly papers the next morning, or the next opportunity at the latest, and circulated till it is worn threadbare. Quite as improbable stories as these have been circulated. Brigham Young has been made to traverse seven thousand miles in the course of a week, and doubtless much against his will (had he only known it), and has occupied three distinct places at one time! Now, on the other hand, let fifty letters from Salt Lake City, authenticated by the various post-marks on the route, be sent to them, and they will refuse to publish one, should they be found to speak favourably of the people or their leaders in that region. Who, then, can wonder at the strong contempt felt by the Latter-day Saints for such poor paper-mongers?

Not long after Judge Drummond's statements against the "Mormons" had gone the round of the papers, embellished and garnished by editorial additions, the

leading London papers were addressed, to know if they would permit a reply to appear in their columns, so that their readers might hear both sides of the question. "Of course," they said, "they were only anxious to give their readers that privilege?" But not one allowed the privilege, or rather the *right* of reply, to the people whom they had permitted for weeks to be so freely abused in their columns. Poor creatures! Are they without souls, without honour, without principle? They sell, for a few miserable pence, the power to lead into truth the understanding of the masses of mankind. Future ages will point with scorn to the memory of men who, holding a position from which they could pour truth in floods, defend the oppressed, disperse prejudice, hurry on the day of rest and peace, and wear eternally the glory of being foremost in the battle that in the latter days made crime and misery to lick the dust, yet threw it all away, and, for mere temporary gain, turned the strong engine of their power upon the weak, and lent its arms of strength to any fool, liar, or hypocrite, who wished to bespatter with falsehood or bedload with misrepresentation the rising loveliness of truth.

The Press is now a perfect jumble—a chaos. An expeditious method of losing our senses would be to try and weave a simple plan for the salvation of society from the first half-dozen papers that might come to hand; and yet they are all

professedly capable, and are everlastingly giving advice and saving the nation! (?) The Press, because of the greatness of its mission and province, has become the meanest of all great gifts, by the prostitution of its noble powers. It has licked the feet of parties, on the one hand, and bowed in abject slavery to the masses, on the other. It has egg'd men on to war, kindled the thirst for blood, goaded the nations into conflict, and urged slaughtering hosts over foreign soil, that an excitement might be kept up, and a few more thousand copies sold. Now is the day of the degradation of the Press. But yet it shall be purified from its corruption, and used for holy purposes alone. A day is marching on—hear it, ye editors!—when those who have misused it shall move aside, and its gigantic strength be devoted to the crushing up of evil, and its million voices cry hallelujah to the peaceful reign of that everlasting Government whose foundations are laid in the mountains of the West. Then shall it blaze terror to the wicked, reveal on the housetops the secret acts of men, and roll abroad the laws of God and Zion, her edicts, her decrees, and her sweet, heaven-born truths. First in the rank of heavenly sciences, the great lever of the Priesthood shall it stand! Well shall it then atone for all its past abuse; for in those days shall the Press be sanctified and consecrated to Truth.

## DIRECTION OF A WORLD.

(Concluded from page 420.)

## CHAPTER VI.

## \* NEW WORLD AND A NEW DIRECTION.

"Behold, I make all things new."—JESUS.

We have seen in foregoing chapters that the world has travelled to chaos and strife. Every view has shown us that confidence has departed from society, that its vital energy is fast dying up, that human institutions, with the organizations and relations of mankind, are altogether losing cohesive and binding power, and that, while systems are crumbling,

the human family are falling apart—decaying nationally, socially, politically, and religiously. Indeed, the terms "organization," "connection," and "relationship" have become nearly altogether inapplicable to the condition of society. Disorganization, disconnection, and non-relationship are more suited to the present state of things. The seeds of dissolution

are spreading everywhere, and, as observed in Chapter V., "The creature has refused to allow the Creator to lead the world in the right direction, and it has travelled towards its grave."

But the world or society in its *mortality* is like man in his individual mortality. Both must die, because they are mortal. But both will be *resuscitated*. The dying is a prelude to a resurrection. The earth passes through an ordeal similar to that through which mankind pass, and laws which hold good over individual man are also applicable to society. We do not intend to confound the re-organization of society for the millennial reign of Christ with the last great change; but its reconstruction is to an extent analogous to a resurrection.

Jesus said, "As it was in the days of Noah, so also shall it be at the coming of the Son of Man." This expression of the Saviour has been but very imperfectly understood, and only a small part of its broad meaning has been seen. It comprehends more than the raising up of a Prophet like unto Noah, the warning of the inhabitants of the earth, and the flood-burstings of the judgments of God on the nations. It indicates the birth of a new world—a re-organization of society—the renewal of Adam's again broken race—the revival of the human family from that state of fainting into which it is languishing. Society will be *regenerated—re-created—re-born*. The awful, universal convulsions of the last days will to a great extent depopulate the earth; but it will again be *re-peopled*.

The antediluvian remnant revived the race of man which had languished because of transgression, mended a line broken because of wickedness, and scattered their seed over the face of the earth. Again, the great commandment was fulfilled—"Be fruitful, and multiply, and replenish the earth." From that remnant all the generations, nations, kingdoms, and empires since the flood have sprung. That little branch of Adam's family that survived a world's winter—eight lonely beings, who escaped the general wreck of mankind, multiplied in numbers, until the amount thereof has reached many thousand millions. They have possessed countless cities and incalculable resources, and have emitted brilliant, though lightning-like halos of glory. They have drank an ocean of

experience and crowded a world's history with the events of four thousand years. But they have made the race of Adam *old and sin-hoary*.

That stock which survived the flood is now passing through a world's autumn; and ere long the falling of its leaves will cover the earth. It will then pass through a world's winter, whose bleak, desolating storms will give the scene an appearance of comfortless nakedness. But a few sprigs of that human tree will survive. After an unusually severe winter, it seems that nature drinks an extra draught of life, and the soil of the earth seems renewed with virgin vitality. So it will be after the world's winter has passed, when the spring of a new state of things opens. Those sprigs which shall survive will take deep root in the re-virginized soil, shoot out their branches, cover the earth with a fresh foliage, and put forth crowds of human buds again. Then a millennial summer will come, and the rich clusters of fruits will be gathered for the great feast of the King. Their luscious flavour pleasing His royal taste, He will plant the seeds thereof in celestial gardens, and they, thus transplanted, will bring forth the fruit of eternal lives.

"As it was in the days of Noah, so also shall it be at the coming of the Son of Man." A remnant will be left. The languished race of Adam will be again revived, and his broken line mended by a righteous people. Once more will the command be obeyed—"Be fruitful, and multiply, and replenish the earth." Thousands of millions of their seed will cover the land, and nations, kingdoms, empires, and generations will spring out of them. They will also possess countless cities, incalculable resources, emit halos of splendour, drink an ocean of experience, and crowd a world's history with events; but they will bring forth seed to the glory of God, build up nations, kingdoms, and empires to the name of the Most High; and their generations will be taught in the fear and admonition of the Lord. Their cities will be laid on the foundations of righteousness, their habitations filled with holiness, and their resources be the riches of eternity. Their experience will spring from the Fountain of living waters, and the events with which their history will be crowded will be the acts and developments under the reign of the Monarch of the universe. The race of Adam will



not grow *old* in them, but bloom in immortal youth and become ripe with fruits of righteousness.

There are, however, certain peculiar characteristics which will distinguish the times of the coming of the Son of Man from any period since the creation. The events of the final dispensation will, in some respects, remarkably differ from that of Noah. This peculiarity will not consist in the facts of a universal wreck of old institutions, the engulfing of the wicked, and a re-peopling of the earth, but in consequence of this being the great latter-day dispensation of the fulness of times—in consequence of its being a world's *finale*—its culminating dispensation, to which all other dispensations travel and give their importance, interest, and events. The difference will not be in the fact that a new formation of society took place in the days of Noah, and that such will also be the case in the days of the coming of the Son of Man; but the peculiarity will be found in the difference of the forms—in the manner, progress, and character of the re-construction. It will not be merely in the fact that society will again travel its course—that the world has another race to run, but it will be the manner in which that course will be traversed—the *direction* which that race will take.

In the days of Noah, the new world—the revived race of Adam started under Divine guidance. But it soon branched out into a thousand wrong directions. That race became scattered and broken at its very roots, and mankind have continued to depart from their Creator and His government. But in the days of the

coming of the Son of Man, the future world will not only start but continue under the direction of Divine government, and will travel, not to division, but to *broad unity*, and the creature will be drawn into a closer connection with the Creator.

During the millennial reign of Christ, the government of God will extend until “the knowledge of the Lord shall cover the earth as the waters cover the sea.” The re-moulding of society into the perfect form will not be brought about in a moment, nor will the Saints at one effort reach that maturity and Godlike stature to which their development approximates. Perfection is a growth; and though the world will in its regeneration resemble a new-born infant in innocence and purity, like the child it must grow to the strength, dignity, and Godlike beauty of manhood. The millennial period will be a thousand years of progression, and the millennial world, when it has reached its maturity, will embody a thousand years of progressive developments. At the end of the Millennium, the world will have reached the full development of this probationary state, and the reign of Christ will have become universal; and then shall he “deliver up the kingdom to the Father, that God may be all in all.”

Thus will a “new world” be born, and “a new direction” given; and that favoured remnant who shall again revive the race of Adam will be organized under the reign of Christ, and carried to that social, spiritual, intellectual, and governmental perfection which will close the millennial day and usher in a new era of eternity.

## HISTORY OF JOSEPH SMITH.

(Continued from page 423.)

[January, 1843.]

Saturday, 21st. At home, except going out in the city with Elder Orson Hyde to look at some lots.

Sunday, 22nd. I preached at the Temple on the setting up of the kingdom

of God. The subject arose from two questions proposed at a Lyceum.

1st. Did John baptise for remission of sins?

2nd. Whether the kingdom of God was set up before the day of Pentecost, or not till then?

The following is a synopsis of this sermon, as reported by Elder Wilford Woodruff:—

"Some say the kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time.

"Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the Gospel and officiate in the Priesthood of God, there is the kingdom of God; and, in consequence of rejecting the Gospel of Jesus Christ and the Prophets whom God hath sent, the judgments of God have rested upon people, cities, and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, which were destroyed for rejecting the Prophets.

"Now I will give my testimony. I care not for man. I speak boldly and faithfully, and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God, there is no salvation. What constitutes the kingdom of God? Where there is a Prophet, a Priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not.

"In these remarks, I have no allusion to the kingdoms of the earth. We will keep the laws of the land; we do not speak against them; we never have, and we can hardly make mention of the State of Missouri, of our persecutions there, &c., but what the cry goes forth that we are guilty of larceny, burglary, arson, treason, murder, &c., &c., which is false. We speak of the kingdom of God on the earth, not the kingdoms of men.

"The plea of many in this day is, that we have no right to receive revelations; but if we do not get revelations, we do not have the oracles of God; and if they have not the oracles of God, they are not the people of God. But say you, What will become of the world, or of the various professors of religion who do not believe in revelation and the oracles of God as continued to His Church in all ages of the world, when He has a people on earth? I tell you, in the name of Jesus Christ, they will be damned; and when you get into the eternal world, you will find it will be so: they cannot escape the damnation of hell.

"As touching the Gospel and baptism that John preached, I would say that John came preaching the Gospel for the remission of sins; he had his authority from God, and the oracles of God were with him, and the kingdom of God for a season seemed to rest with John alone. The Lord promised Zacharias that he should have a son, which was a descendant of Aaron; and the Lord promised that the Priesthood should continue with Aaron and his seed throughout their generations. 'Let no man take this honour upon himself, except he be called of God, as was Aaron;' and Aaron received his call by revelation. An angel of God also appeared unto Zacharias while in the Temple, that he should have a son, whose name should be John, and he should be filled with the Holy Ghost. Zacharias was a priest of God, and officiating in the Temple, and John was a priest after his father, and held the keys of the Aaronic Priesthood, and was called of God to preach the Gospel of the kingdom of God. The Jews, as a nation, having departed from the law of God and the Gospel of the Lord, prepared the way for transferring it to the Gentiles.

"But, says one, the kingdom of God could not be set up in the days of John, for John said the kingdom was at hand. But I would ask if it could be any nearer to them than to be in the hands of John. The people need not wait for the days of Pentecost to find the kingdom of God, for John had it with him, and he came forth from the wilderness, crying out, 'Repent ye, for the kingdom of heaven is nigh at hand;' as much as to say, 'Out here, I have got the kingdom of God, and I am coming after you; I have got the kingdom of God, and you can get it, and I am coming after you; and if you don't receive it, you will be damned;' and the Scriptures represent that all Jerusalem went out unto John's baptism. There was a legal administrator, and those that were baptised were subjects for a king; and also the laws and oracles of God were there: therefore the kingdom of God was there; for no man could have better authority to administer than John; and our Saviour submitted to that authority himself by being baptised by John: therefore the kingdom of God was set up on the earth, even in the days of John.

"There is a difference between the kingdom of God and the fruits and blessings that flow from that kingdom, because there were more miracles, gifts, visions, healings, tongues, &c., in the days of Jesus Christ and his Apostles, and on the day of Pentecost, than under John's administration. It does not prove by any means that John had not the kingdom of God, any more than it would that a woman had not a milk-pail.

because she had not a pan of milk; for while the pan might be compared to the kingdom, the milk might be compared to the blessings of the kingdom.

"John was a priest after the order of Aaron, and had the keys of that Priesthood, and came forth preaching repentance and baptism for the remission of sins, but at the same time cries out, 'There cometh one after me more mighty than I, the latchet of whose shoes I am not worthy to 'unloose;' and Christ came according to the words of John, and he was greater than John, because he held the keys of the Melchisedec Priesthood and kingdom of God, and had before revealed the Priesthood to Moses; yet Christ was baptised by John to fulfil all righteousness; and Jesus in his teachings says, 'Upon this rock I will build my Church, and the gates of hell shall not prevail against it.' What rock? Revelation.

"Again, he says, 'Except ye are born of the water and of the Spirit, ye cannot enter into the kingdom of God;' and 'though the heavens and earth should pass away, my words should not pass away.' If a man is born of water and of the Spirit, he can get into the kingdom of God. It is evident the kingdom of God was on the earth, and John prepared subjects for the kingdom, by preaching the Gospel to them and baptizing them; and he prepared the way before the Saviour, or came as a forerunner, and prepared subjects for the preaching of Christ; and Christ preached through Jerusalem on the same ground where John had preached; and when the Apostles were raised up, they worked in Jerusalem, and Jesus commanded them to tarry there until they were endowed with power from on high. Had they not work to do in Jerusalem? They did work, and prepared a people for the Pentecost. The kingdom of God was with them before the day of Pentecost, as well as afterwards; and it was also with John, and he preached the same Gospel and baptism that Jesus and the Apostles preached after him. The endowment was to prepare the disciples for their missions unto the world.

"Whenever men can find out the will of God, and find an administrator legally authorized from God, there is the kingdom of God; but where these are not, the kingdom of God is not. All the ordinances, systems, and administrations on the earth are of no use to the children of men, unless they are ordained and authorized of God; for nothing will save a man but a legal administrator; for none others will be acknowledged either by God or angels.

"I know what I say; I understand my mission and business. God Almighty is my

shield; and what can man do if God is my friend? I shall not be sacrificed until my time comes; then I shall be offered freely. All flesh is as grass, and a Governor is no better than other men: when he dies, he is but a bag of dust. I thank God for preserving me from my enemies: I have no enemies but for the truth's sake. I have no desire but to do all men good. I feel to pray for all men. We don't ask any people to throw away any good they have got: we only ask them to come and get more. What if all the world should embrace this Gospel? They would then see eye to eye, and the blessings of God would be poured out upon the people, which is the desire of my whole soul. Amen."

Monday, 28rd. Was at home, and wrote the Editor of the *Was* as follows:

"Dear Sir,—I have of late had repeated solicitations to have something to do in relation to the political farce about dividing the county; but as my ideas revolt at the idea of having anything to do with politics, I have declined, in every instance, having anything to do on the subject. I think it would be well for politicians to regulate their own affairs. I wish to be let alone, that I may attend strictly to the spiritual welfare of the Church.

"Please insert the above, and oblige

JOSEPH SMITH."

"Nauvoo, Jan. 23, 1843."

In the evening, rode with Emma to see Dr. Richards, who was sick, at the old Post-office building, up the river.

Elder John Snider returned from his mission to England.

Tuesday, 24th. Was at home till noon, when I rode out with Emma. Evening, attended the Masonic Lodge.

Wednesday, 25th. Was about home.

Thursday, 26th. In the afternoon, rode to the Temple, and afterwards to William Clayton's.

Friday, 27th. Rode on the prairie with William Clayton. Dined at brother Cornelius P. Lott's.

Saturday, 28th. Played ball with the brethren a short time. Rode round the city with Mr. Taylor, a land agent from New York.

Some snow fell, the ice began to give way in the river, and a steamer that had wintered at Montrose went over the rapids.

(To be continued.)

---

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.
 

---

SATURDAY, JULY 10, 1858.

SOME OF THE YOUNG.—In a former editorial, we brought before our readers young Saints in the character of “the first pillars of the Church.” We found them truly deserving to be called the royal seed of Abraham, and among the bright specimens of that peculiar race. We gave them to the Saints as samples of the legitimate stock. But there are some growing up and coming into the Church who show *bastard* characteristics and bear but few of the *family* features. The object of this editorial is to trace their marks of illegitimacy, and to persuade them to become “new creatures!” But if they refuse to be re-moulded, others composed of good clay will perhaps assume a more comely form, by our pointing out these “vessels of dishonour.”

Let us put a few interrogations into the mouths of “some of the young:”—“Are we not as good as our neighbours? Are we not as devoted to our religion as young people generally among the sects? Have we not as much faith and reliance on God as they? and are not our lives as full of holy enthusiasm, heroic deeds, and sacrifices for truth as theirs? Do we not act like them, move by the same motives, and reach after the same objects? Indeed, are we not like them?”

Well, we do not doubt their being “as good” as their Gentile neighbours. Perhaps they are better, and commit less improprieties; and their conduct might be less exceptionable. Let us throw the cloak of charity over them, and give them this much credit. Neither will we question their *likeness* to young people generally. That is our point of complaint. They are *like* the young generally, and, in being so, they show the marks of bastards, and not the features of legitimate Saints. They are like the Gentile young in their thoughts, feelings, dispositions, conduct, interests, and objects of life. There is nothing *peculiar* about them; and were it not for the profession of name, no one would ever mistake them as belonging to a “peculiar people.”

Again: We will suppose them to further interrogate us with the following:—“What have we thought—what have we said—what have we done—what do we live for, to cause your complaint?” NOTHING! That is our principal cause of complaint. You think *nothing*; you talk *nothing*; you do *nothing*; you live for *nothing*: indeed, you are *nothing*—you amount to *nothing*!

The characteristics of “some of the young” are lightmindedness, worthlessness, purposelessness, and ungodliness. They are full of emptiness, and are great in “small talk.” They care but little about their religion, and it is scarcely ever in their thoughts. They are not like those young men and women who stood as “pillars of the Church” and gave vitality to the cause. The great work of God called up in the minds of the legitimate young of Israel a noble enthusiasm, fired their souls with inspiration, claimed the whole purpose of their lives, and led them to deeds of heroism and sacrifice. But these bastard Saints, instead of being full of the spirit and importance of the work—instead of manifesting towards God’s kingdom the fer-



vent love and faith of youth, abound with the follies, vanities, and fashions of the Gentile world.

That class of the young who formed the subject of our former editorial would meet together often. And what was the object of such meetings? To feast on the good things of God's kingdom, to dwell on the principles, prophecies, and instructions contained in the publications of the Church, to testify of the light and blessings which they had received, and to revel in the glories of the latter days. The class who form the subject of this also meet together often enough, but they meet to trifle, flirt, "court," and gossip. The qualities of a ribbon, the trumperies of the world, and the vicious enchantments of sweethearting have more importance in their minds than the kingdom of God and eternal things. But their "pastimes" are not always so innocent as this. They will spend their precious hours in backbiting their brethren and sisters, and even dare to meddle with the doings of the Priesthood, discuss the propriety of their actions, imagine a thousand unreal things, and busily circulate their conclusions as facts. We advise all such to mend their ways, and would warn the faithful to beware of them, and enjoin on the officers of the Church the duty of reproofing them.

We are sorry to say that such characters are too often found among those who have grown up in the Church. Yes; they are children of men and women that have professed the name of Saints for ten or fifteen years. This is another evidence that many of those who boast of their being in the Church when Brigham and Heber were in England have neglected their duties, failed to embrace their opportunities to gather, and are consequently dried up. Their children show the state of their fathers and mothers. We do not include faithful Saints, who have not possessed the privilege of working out their deliverance.

It might be asked if we desire to make the young people doleful and curtail their liberties. By no means. "Mormonism" is a youthful and happy religion, and the Gospel is a law of liberty. It is possessed of youthful immortality and boundless liberty. But the liberty of the children of God is in the right direction, and their mirthfulness partakes of the joy of angels. Wise as serpents, but as harmless as doves,—blithe as innocents, yet as high-toned as immortals, is the state of mind to be desired. Trifling and liberty are not the same, and lightmindedness is not godly-mindedness.

What we have said concerning "some of the young" is also applicable to some more matured with age. There are too many of such *nothings*. Perhaps the ancient adage which says that "old fools are the worst of fools" will hold good in this case—namely, that old *nothings* are the worst of *nothings*. We advise all such of every age to become "new creatures," or to understand that the Divine Potter has no need of them. Our object is not to find fault, but, by homely and practical, though close remarks in our editorials, to make the Saints more like vessels of honour and usefulness.

---

NEWS FROM UTAH.—We have just received a letter from President Brigham Young, dated April 5, via California. There is no particular news in relation to the war movements. The news of interest to the Saints in this land is summed up in the following quotation:—"Your family, friends, and the people generally are well and doing well."

---

The tallest trees are most in the power of the winds; ambitious men, of fortune's blasts.

## FOREIGN CORRESPONDENCE.

LETTER FROM ELDER A. J. STEWART.

Sydney, N. S. Wales,  
April 10, 1858.

President Richards.

I have just returned from the interior of the country, and found two letters, dated 4th November, with invoices of two cases of books, which have also come to hand, all in good condition. Nearly all of the books that were in this colony previous to the last two cases, as above, are sold. I have not got any returns from Victoria nor South Australia the last quarter.

I enclose a bill for twenty pounds sterling, first of exchange, and the second of exchange for thirty pounds sterling; first having been sent on the 8th January, 1858.

I wish you to credit Joseph J. Cooper, of Sydney, Charles Frazier, of Patterson River, and Thomas Yeoman, of Hartley, N. S. Wales, each for one year's subscription for the *Millennial Star*, out of the above bill, according to my former advices; the balance to be placed to my credit on the book account.

Since our last Conference in January, the times have been very dull, and great opposition to the work has been manifested in Australia. The attention of almost every one has been turned to the "Mormon war." Some say they ought to be all killed off. Others are waiting to see the result; and if the Saints are not all killed off, they will come out on the Lord's side.

The Victoria Mission is not doing much. It numbers but few Saints at this time, and I have not got any returns from them on account of books for nine months. The Elders are working for money to go home.

I have just received a letter from President Snow, South Australia. He writes that he has baptized nine new members;

but there is not much prospect of doing anything more at present.

Elder Potter and myself have just returned from a trip of 650 miles into the interior of the country. We witnessed a vast amount of suffering both with man and beast; thousands of cattle and sheep have perished for want of water. There has been a terrible drought, and this has been the hottest summer that has been experienced in Australia during the last twenty years, although there has been some rain of late. Times are very bad here, and great numbers of people are out of employment. They generally seem to be fearful that some great calamity is about to befall the inhabitants of the earth; so they drink to drive away care.

I have not received any letters from the Presidency, or any of the Twelve at home, since I have been here, and but very few from my family. The Elders all think that we are all called home, from what we gather from the news and private letters; and as we think that we are needed at home, and there is no prospect of doing much here till after the great crisis, or "Mormon War," is over, we think it expedient for us all to go home as soon as we can get the means, and organize and set the Conference in order. We shall all do all we can in this country while we stay, and to sell all the new books and distribute the tracts, so that the people can have something to read. I will write more particulars in next month's mail, and perhaps by that time we may get some intelligence from home.

The Elders all join in respects to you, and all the brethren in the Office, and all Saints.

Your brother in the Gospel,

ANDREW J. STEWART.

## HOME CORRESPONDENCE.

LETTER FROM ELDER J. D. ROSS.

6, Richard-street, Limehouse-Fields,  
London, June 23, 1858.

President Calkin.

Dear Brother,—In accordance with

your request, I now proceed to furnish you with a report of my travels and labours since the 27th of May.

On May 28th, I met Pastor C. F. Jones at Leeds. Had a good meeting in

the evening. The Saints there enjoy the spirit of the work. Elder Shaw, the President of the Bradford Conference, has his business matters done up well, and, in everything his Pastor desires, is up to the mark.

On Sunday, 30th, attended Conference in Sheffield. The reports from the Branch Presidents on Sunday morning were very satisfactory, a general desire being manifested by the brethren to obey counsel and aid to the utmost of their ability in rolling on the work of the Lord. On Monday, 31st, in company with Pastor Jones and President Hyde, we examined the Tithing Record, and saw every item correctly entered in its proper place. Some Presidents pay too little attention to this part of their duty. For example, on the balance-sheet we have the total income correctly stated; but no notice seems to be taken of the various items of expenditure as to whether or not they balance with the income. The consequences are, many of the balance-sheets found in the Conference Tithing Records are no balance-sheets at all, because no balance is struck. Pastors should *personally* see that their Presidents attend to their duty correctly.

I remained in the Sheffield Conference until the 2nd of June, when I had the pleasure of meeting President Budge in Birmingham, and spent two days there very agreeably and profitably. The Spirit of God dwells richly with the Priesthood there.

On Friday, 4th, in company with brother Budge, reached Cheltenham, where we met Pastor G. Taylor and President Evans, and spent a good time in counsel together. On Saturday, President Budge took train for Swansea, and I remained in Cheltenham to attend Conference on the Sunday. The Saints from the country Branches turned out well. We had good meetings and instructions suited to the circumstances of the Saints. On Monday, I attended meeting in Worcester, and assisted the brethren in correcting their balance-sheets. I found in the Cheltenham Pastorate a desire on the part of the Priesthood to be taught, and a willingness to live up to the spirit of the times, as much as anywhere else. Some brethren seem to imagine that the financial department of the Church belongs to men of commonplace intellect; and, in their anxiety to make the Saints

fully acquainted with the theology of the latter-day dispensation, the little matters of the present every-day life are overlooked. It would be well for us all to take Paul's advice to Timothy, and each seek to be "a workman rightly dividing the word of truth, giving to every man his portion of meat in due season." If the President keep the Saints well informed as to their every-day duties, they will be properly fed all the time, and will enjoy the spirit of present revelation, and will thus be in a saved condition every day.

On the 9th, I joined President Budge at Merthyr, South Wales, and found the Presidency of the Welsh Mission full of the spirit of their calling, and the Saints under their administration increasing in faith and good works. In the evening, we had a good meeting.

On the 10th, we attended a meeting at Cardiff. The Spirit flowed freely, and the instructions imparted were excellent, and all were made glad. All engaged in the ministry here are really desirous, not only to labour diligently for the upholding of God's kingdom, but to have their labours truly effective. Each one performs his own work as he is directed by the President. That Mission is bound to progress.

On the 11th, I met Pastor G. Tensdale in Bristol, in order to attend Conference there on the 13th. In the South Pastorate, I found all business matters done up well at the Priesthood meetings, and the Conference meetings were well attended, and the Spirit of God guided the brethren that addressed the congregation during the day. We had also a good meeting in Bath on Monday evening. The Priesthood possessed a humble spirit, and the Pastorate under their government must improve, and is improving. In fact, improvement and progress are the spirit of the Mission. Every one is anxious to meet your views and to observe the policy you advise, believing honestly that, by so doing, the best interests of God's kingdom will be subserved in the British Mission.

On the 15th, I returned to London, and found all well, and the work progressing in the London Pastorate. On the 19th, Brother Tullidge paid us a visit, and has attended Priesthood and several other meetings with us; and we have felt quite refreshed and instructed

under his teachings during the few days he has been here.

I am well and enjoying the spirit of my calling, seeking to the utmost of my ability to carry out your instructions among the Conferences where I travel.

Yours faithfully,

J. D. ROSS.

#### CHELTHENHAM PASTORATE.

Newport, Mon., June 21, 1858.

President Calkin.

Dear Brother,—I received a letter from President Ross a few days since, in which he requested me to forward you the "Letter of Appointment" of H. J. Bywater, lately travelling in the "Cheltenham Conference." He states that he has lost the one he received from the Office for "Herefordshire Conference." I never applied for one for "Cheltenham Conference," believing he would not travel long.

I have been and am now visiting the Saints in this Conference, and find a good

spirit prevailing, and things moving right. All are ready to do to the best of their ability. We are making our arrangements to help to rub off the book debt, and hope to succeed well. The meetings of the Saints improve in spirit and power. I have to say we feel the very best about President Ross's late visit, and enjoy well the new order of things, only regretting its non-establishment before.

I had an excellent out-door meeting with the Abersychan Saints on the "Garn" last Friday night, and had a large and attentive congregation; and we are endeavouring here and elsewhere to have the Priesthood actively employed. Brothers Smith, Evans, and Burrows are moving about and doing all the good they can. I feel well in the work of God myself, and have determined to prosecute my labours with the utmost vigour. Many thanks for your kind permission of a few days' holiday, and prayers for your continual prosperity.

I am yours truly,

G. TAYLOR.

#### UTAH NEWS.

(From the "New York Herald," June 11.)

Washington, June 10, 1858.

The President to-day transmitted to Congress a message, enclosing a copy of a despatch from Governor Cumming, dated May 2, received at the State Department yesterday. "From this," the President says, "there is reason to believe that our difficulties with Utah have terminated, and the laws are restored." He congratulates Congress on this auspicious event, expresses the opinion that there will be no occasion to make the appropriation for the three regiments of volunteers recently authorized for the purpose of quelling the disturbances in Utah and for the protection of the emigrant trains and supplies; and says that Texas can be defended by the regular troops now within her limits. The President is the more gratified because the events in Utah will afford some relief to the treasury, and not require a loan and additional taxation of the people.

In a letter to Governor Cass, Governor

Cumming says that he left the camp on the 5th of April, en route to Salt Lake City, accompanied by Colonel Kane as his guide, and two servants. In passing through the settlements, he was greeted with such respectful attentions as were due to the representative of the Executive authority of the United States in the Territory. Near Warm Springs, at the line dividing Great Salt Lake from Davis County, he was honoured with a formal and respectful reception by many gentlemen, including the Mayor and municipal officers of that city, and by them escorted to lodgings previously prepared for him, the Mayor occupying a seat at his side in his carriage.

Ex-Governor Young paid him a visit of ceremony as soon as he was sufficiently relieved of the fatigue of his journey to receive company. In a subsequent interview, Young evinced a willingness to afford him every facility he might require for the efficient performance of his ad-



ministrative duties. Young's course in this respect, Governor Cumming fancied, met with the approval of the majority of the Salt Lake community.

The Territorial seal, with other property, was tendered Governor Cumming by William H. Hooper, late acting Secretary of the Territory. The records and library remain unimpaired.

There were illuminations in his honour. Having heard numerous complaints, Governor Cumming caused a public notice to be posted, signifying his readiness to relieve those who deemed themselves aggrieved by being illegally restrained of their liberty, and assuring protection to all persons. He kept his office open at all hours of the day and night, and registered fifty-six men, and thirty-three women, and seventy-one children, as desirous of his protection and evincing a disposition of proceeding to the United States. A large majority of these people were of English birth, and were promised assistance to remove. Governor Cumming says his visit to the Tabernacle will never be forgotten. There were between three and four thousand persons assembled for the purpose of public worship, and there was a profound silence when he appeared.

Brigham Young introduced him by name as Governor of Utah; and he (Cumming) addressed them for half-an-hour, telling them his purpose to uphold the Constitution and the laws, and that he would expect their obedience to all lawful authority, at the same time assuring them of his determination to administer equal and exact justice, &c. He was listened to respectfully.

The masses everywhere announced to Governor Cumming that the torch will be applied to every house, indiscriminately, throughout the country, as soon as the troops attempt to cross the mountains; and that although their people were scattered, they would take every means to rally them.

Governor Cumming says that some of the Mormons are yet in arms, and speaks of the mischief they are capable of rendering as guerrillas.

The way for the emigrants to the Pacific was open.

Governor Cumming would leave for the South on the 3rd of May. He says that he will restrain all the proceedings of the Military for the present, and until he shall receive additional instructions from the President.

## PRESIDENT BUCHANAN'S MESSAGE TO CONGRESS IN RELATION TO UTAH.

(From the "New York Daily Tribune," June 12.)

To the Senate and House of Representatives:—

I transmit the copy of a despatch from Governor Cumming to the Secretary of State, dated at Great Salt Lake City, on the 2nd of May, and received at the Department of State yesterday. From this there is reason to believe that our difficulties with the Territory of Utah have terminated, and the reign of the Constitution and the laws has been restored. I congratulate you on this auspicious event.

I lose no time in communicating this information and in expressing the opinion that there will be no occasion to make any appropriations for the purpose of calling into service the two regiments of volunteers authorized by the Act of Con-

gress approved on the 7th of April last, "for the purpose of quelling disturbances in the Territory of Utah, for the protection of supply and emigrant trains and the suppression of Indian hostilities on the frontier."

I am the more gratified at this satisfactory intelligence from Utah, because it will afford some relief to the treasury at a time demanding from us the strictest economy; and when the question which now arises upon every appropriation is, whether it be of a character so important and urgent as to brook no delay, and to justify and require a loan, and most probably a tax upon the people to raise the money necessary for its payment.

In regard to the regiment of volunteers authorized by the same Act of Congress to

be called into service for the defence of the frontier of Texas against Indian hostilities, I desire to leave this question to Congress, observing, at the same time, that in my opinion, this State can be de-

fended for the present by the regular troops, which have not yet been withdrawn from its limits.

JAMES BUCHANAN.

Washington City, June 10, 1838.

## DESTRUCTIVE GALE IN ILLINOIS.

(From the "New York Herald.")

Monmouth, Warren County, Illinois,  
June 1, 1838.

Since yesterday, I have visited the scene of devastation and death. No one can conceive it without seeing it. The village of Ellison is no more: where once it stood, the ground remains—that's all; fragments of houses are scattered for miles; trees uprooted and carried away—some of sixty feet in height broken off, and the trunks stripped entirely off the bark. Some locust trees, three feet in circumference, twisted off ten feet from the ground, and the stump stripped of the bark to the ground: even the shrubbery is rooted up and stripped of every twig. No sign of any town remains but the foundations of some of the houses; and even the stone door-steps have been carried full thirty rods. One family were taken with the house a quarter of a mile over the fields, sailing in the air, when the house struck and parted, and they escaped. The resident Methodist preacher was four miles from home; his wife and infant child at home alone; his house and goods were carried away. He found his wife nearly dead, some thirty rods from where his house stood, and his child a quarter of a mile from the spot. One man, who had his little boy in his arms when the wind struck the town, was taken with the child so high that he saw the clouds flying below him. He was carried nearly a mile, and landed with a broken leg. He lay all night, unable to walk, holding the child to keep it from drowning, for the rain poured in torrents. Every piece of furniture, clothing, bedding, farming utensils, and tools of all kinds, are gone, no one knows where, but probably scattered over the country. Horses, cows, and swine were killed, and waggons and carriages are all in ruins. You might find a tire here, a hub and a few spokes in another place, an axle twisted off, &c., &c.

Those that survived have lost their all. The inhabitants of the surrounding country are contributing liberally, and are taking the wounded away with them as fast as they can. The roads are all very bad, and the streams are high.

Below I give you the names of all I could

get, as many had been carried away before I got there. [Here follow the names.]

I saw sixty or eighty more or less injured, but who will eventually recover. They are so that they can crawl round and look after the dead and dying, and their effects.

(From the "Chicago Press," June 2.)

Through a gentleman who left Monmouth yesterday morning, we learn many interesting particulars of the sad tragedy attending the destruction of the village of Ellison by a whirlwind.

Fourteen persons were killed almost instantly (one less than was stated by telegraph); and ten more, it was supposed, were mortally wounded.

Among the dead are Mr. John Hand, his son of about ten years of age, and a babe, the latter of whom is supposed to have been drowned. The whole family appear to have been whirled with the fragments of their dwelling quite up into the air, and deposited a considerable distance from where the house stood, near a slough. Mr. Hand was carried about fifteen rods, and in his terrible flight received a frightful wound in his side from a timber. He survived till the next morning. Mrs. Hand had her infant in her arms when she struck the ground, but the concussion compelled her to let go her hold upon it, and it was tossed some distance into the slough, where she heard its cry, but, owing to her severe injuries, was unable to attempt its rescue. There she remained all night, her person partly in the water; and, in the course of its dreary watches, the dead body of her infant was drifted to the shore, and she had it in her arms when discovered in the morning.

Another family, named McWhinnies, suffered terribly. Miss Mary Ann McWhinnies, about twenty-two; her sister Harriet, aged about sixteen, and her brother Thomas, about fourteen, were among the dead; and the poor old mother, aged eighty years of age, the only remaining member of the family, except some older children who were living at a distance—was very badly injured. The boy Thomas was not at first conscious of having received any hurt, and resumed the

body of his elder sister from the ruins soon after the catastrophe; but he was so badly injured internally, that he died the next morning.

As near as can be ascertained, in the confusion which prevailed, about fifty persons were very seriously, and many more slightly injured.

The tornado struck the village about half-past five o'clock, and during its continuance no rain fell. The houses were frame structures. There was a large tavern-stand and three stores—those of Samuel Johnson, Joseph Knowles, and another. The appearance of the dwellings and structures, after the passage of the whirlwind, is described by one eye-witness "as if one should tear to pieces and scatter a lumber yard." Of roofs and walls, and the various structures, there was seen, in many instances, scarcely a trace, as if a giant's hand had reduced and torn them to shreds and splinters. They lay scattered over the fields. Here a piece of broken furniture, and there a shattered door, and beyond, an undistinguishable mass of timbers and boards, floor beams, ceiling, and rafters. Even the bodies of some of the sufferers were torn to pieces.

As an evidence of the fearful force of the tornado, it is mentioned in the telegraph from our special reporter last evening, that fragments of the bodies of the victims were scattered in all directions.

An iron safe, weighing nine hundred pounds, was taken from Johnson's store, and carried thirty feet. Horses, cattle, and hogs were taken up by the wind, carried in the air, and dashed to the earth, killed by the fall. One sow was taken up, carried several rods, and killed by the fall. Her body lay at a distance from anything that could have inflicted a wound or injury upon her. A heavy cut stone door-step, the dimensions of which are given to us as being some seven feet long by three in width, and several inches in thickness, was torn from its site, and carried more than its length, or about twelve feet.

The first trace of this violence is noticeable in the Ellison timber, about a mile west of the village, the place described by John McWilliams as "the meeting of the clouds." Thence on through the timber the evidences of its force were astounding. The trees do not seem to have been prostrated. They were only so, in fact, when released from the grasp of the angry storm-king. They were pulled up by the roots, twisted, turned about, simply, and in places noticed by our informant, it seemed as if they had been torn up by groups, as a child would wantonly twist the tops of adjacent weeds and tear them from the ground. Trees, a foot in diameter, were thus made the sport of the tornado, and were dashed, crushed, and broken to the ground.

#### PASSING EVENTS.

**GENERAL.**—The Pope is about to increase his navy from two corvettes to ten. The fall of a cliff at Sala has crushed fifty houses, and earthquake shocks are of frequent occurrence, with terrible tempests. A dreadful storm, with a deluge of rain, overwhelmed a considerable portion of the Sala district: several villages were destroyed, and a number of persons lost their lives. Water is so scarce at Frankfort, Germany, that it is now sold at five krutzers a bucket. A telegram from Berlin says that Dantzig has been on fire since June 17th, and that up to the 21st, the date of the despatch, it was still in a blaze. The Austrian fortifications are being strengthened by additional works; and the authorities on the military frontier have received strict injunctions to keep a very watchful eye on the Christians in Turkey. The Austrian troops in Dalmatia have been reinforced. The ferment among the Slavonians is increasing. The Turkish corps in the Herzegovine, consisting of 7,000 regulars and 5,000 irregulars, with 16 guns, is likely to receive powerful reinforcements. Since the victory of the Montenegrins, the Herzegovine rayahs have been less manageable than ever; and not long since they burned down a Turkish village which was not above 15 or 16 English miles distant from Mostar. The blockade of the mountain fort of Klobuk is still kept up by the rayahs, who appear to be completely masters of the whole of the southern part of the province.

**AMERICAN.**—Governor Powell and Major McCulloch, the Utah Peace Commissioners, arrived at Fort Laramie, May 17th, and are expected to reach Camp Scott on the 27th. The prospect of a peaceful settlement of the pending difficulty is very distasteful to Johnston and the troops, in whose eyes Gov. Cumming has committed the unpardonable sin; and "our special Utah correspondent" of the *Tribune* writes that President Buchanan's "proclamation, as a whole, will cause disappointment to every one of the civil associates of Gov. Cumming and to the entire army."